

American Sentinel, vol. 8

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Ellet Joseph Waggoner

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# 1893

## April 13, 1893

**“Opposed to the Gospel” American Sentinel 8, 15.**

E. J. Waggoner

When there is legislation in regard to matters of religion, there must of necessity be the use of force, for a law without a penalty is no law at all. Now, legislation upon matters of religion is sinful, not only because force is utterly foreign to the spirit of the Gospel, but because it tends directly to lower the standard of religion.*AMS April 13, 1893, page 117.1*

Thus: When men are brought to think that the State has a right to legislate upon matters of religion, to enforce its observance, and to punish for acts of disobedience, then religion is brought down to a merely human level. The State then teaches that there is nothing more to religion than it can enforce. But it cannot read a man's heart, and therefore the idea is spread that religion consists merely in outward forms. “Whatsoever is not of faith is sin.” *Romans 14:23*. Now there is no power either on earth or in heaven that can compel a man to believe. Faith works by love; but that which is of force is not of love; therefore that which is not of love is sin. And therefore that service which is forced is sin. So then, when Government enacts and enforces laws pertaining to matters of religion it is simply using its power to compel people to sin. Religious legislation is therefore directly opposed to the gospel.*AMS April 13, 1893, page 117.2*

The Apostle Paul writes of those in the last days who have “a form of godliness, but deny the power thereof.” *2 Timothy 3:5*. The gospel is the power of God. But when professed Christians appeal to the Government to enforce certain things that are wholly religious; when ministers plead for Sunday laws, so that they can have “fair play one day in the week,” they thereby admit that the Gospel which they preach has not the power of God. The form is there, but by their appeal to human power they deny the power of

God; for no one who is conscious of the power of God to back his message, and who knows in his own person what that power is, would insult God by asking for human power to supplement the power of God.*AMS April 13, 1893, page 117.3*

Again: we have read that there is one lawgiver and one judge, namely, God, and that whosoever judges another is really sitting in judgment on the law, and judging the law. But religious legislation calls for human judgment upon law of God. For men to incorporate the laws of God in the human codes, is to usurp the place of God as lawgiver, and therefore His place as judge. But this is the characteristic of “the man of sin.” It is the acme of apostasy, for the apostle said that the apostasy that was working in his day would culminate in the man of sin, “the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.” *2 Thessalonians 2:4, 5*. This man of sin is the same as the “little horn” of the fourth beast of Daniel’s prophecy, which is thus described: “And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.” *Daniel 7:25*.*AMS April 13, 1893, page 117.4*

The Roman Catholic Church is the result of the attempt to build up Christianity by means of the State. Religious legislation asked for and received by the church, made the Papacy. Therefore whenever any man, professed Protestants though they be, ask for legislation in behalf of religion, no matter to what degree, they are simply following the steps of the Papacy.*AMS April 13, 1893, page 117.5*

Nay, they are doing more than simply following in the steps of the Papacy; they are joining it, and becoming a part of it; because religious legislation is the very essence of the Papacy. And this is still further emphasized by the fact that it was legislation upon the Sunday that made the Roman Catholic Church. It is that which is the Catholic Church’s boast, and showing its power. In “Plain Talk about the Protestantism of To-day,” from the French of Mgr. Segur, we find the following:—*AMS April 13, 1893, page 117.6*

“It is worth its while to remember that this observance of the *Sabbath*,—in which, after all, the only Protestant *worship* consists— not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants, is an homage they pay, in spite of themselves to the authority of the church.”*AMS April 13, 1893, page 117.7*

Any amount of history might be quoted, if we had space, to show that the adoption of Sunday instead of the seventh day, as the Sabbath is the distinguishing mark of the Roman Catholic Church. Therefore when professed Protestants not only follow the practice personally, but fall into line and enforce its observance by law, they are identifying themselves with the Papacy.*AMS April 13, 1893, page 117.8*

And now read the warning against doing such a thing, and against in any way recognizing such laws when they are made. He who will read the whole of the fourteenth chapter of Revelation will see that it deals with the time reaching down to the coming of the Lord. It presents the last proclamation of the Gospel, in these words:—*AMS April 13, 1893, page 117.9*

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of

the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” *Revelation 14:6-12.AMS April 13, 1893, page 117.10*

This warning against the worship of the beast, or of his image, which is the union of any professed Protestants with the civil power, is the proclamation of the gospel, because as we have shown, religious legislation is the deadly enemy of the gospel. It is the denial of Christ as the power of God. It is the denial of God as the Creator of the heavens and the earth, and as the Creator, by that same power, of men in Christ to do His will. Therefore wherever there is any movement towards getting the State to help the church along in its work, the voices of all who would have the gospel of Christ preserved in its purity must be raised in protest and warning. This is the message for these days. It is to present Christ as the power of God, and the righteousness of God by faith of Jesus Christ as the only righteousness which will cover men from the wrath of God. Who will heed it, and say, “In the Lord have I righteousness and strength.” “In the Lord shall all the seed of Israel be justified, and shall glory.” *AMS April 13, 1893, page 117.11*

E. J. WAGGONER.

## June 22, 1893

“The Basis of Sunday Laws” *American Sentinel* 8, 25.

E. J. Waggoner

Those who have read the papers to any extent cannot have failed to notice that the enforcement of Sunday observance is increasing. In Birmingham, in Southampton, in Belfast, and at various other places in the Kingdom, crusades have been carried on against those who have ventured to take Sunday as a business day, instead of a day of rest and worship. These things are becoming so common, and are done so much as a matter of course, that it is necessary again and again to call the attention of the people to the basis upon which Sunday laws rest. *AMS June 22, 1893, page 194.1*

First, however, let us recall a statement concerning the action taken in the Isle of Man. A correspondent of the *Christian Commonwealth* said:—*AMS June 22, 1893, page 194.2*

“The Sunday trading question is becoming a vexed one in the Isle of Man. For some time past the sale of newspapers in the streets, and Sunday trading generally, have become distasteful and intolerable to the majority of the Manx people; and on the introduction of the Local Government Act into the House of Keys, Mr. John Thomas Cowell, the member for North Douglas, moved the insertion of a new clause, to the effect that any person publicly crying, showing forth, or exposing for sale any wares, merchandise, fruit, newspapers, or any chattels whatever, on the Lord’s Day, shall at the instance of a constable, be liable to a fine of 40s. for each offense. *AMS June 22, 1893, page 194.3*

The clause was carried by a vote of fifteen to five, but was thrown out on being sent back to the Legislative Council. One member declared that he would rather lose the whole Bill than consent to such a piece of legislation. The writer above referred to says: “This will undoubtedly be the case, as the Manx ire is now fully aroused, against the wholesale Sunday desecration of recent years, and things are gradually growing worse. The Council may play the part

of obstructionists for a time, but the voice of the people must ultimately be heard, and a strong measure be passed prohibiting Sunday trading.”*AMS June 22, 1893, page 194.4*

#### NO CONNECTION WITH TEMPERANCE

In this connection it may be well to note the fact that the Bishop of Sodor and Man said that during his twelve months' residence on the island, he has been favorably impressed with respect to the temperance question. “So far as he could recollect, he had observed only one case of drunkenness in a Manxman.” So it will be seen that it cannot be claimed that Sunday legislation is necessary on the ground of temperance.*AMS June 22, 1893, page 194.5*

We have already repeatedly shown that the Sunday observance question cannot in any sense be considered a temperance question. The same number of the *Christian Commonwealth* which contained the item in regard to the Isle of Man, had an editorial on the drink question. From that editorial we quote the following: —*AMS June 22, 1893, page 194.6*

Most temperance advocates believe that Sunday closing ought to be national, and not local. But why do they think so? Simply for the reason that the country is ripe for a national Sunday Closing Bill, and that such a Bill is right in itself. Undoubtedly these are weighty considerations. But we fail to see why Sunday Closing should be made national, and total closing local. The evil influence of the drink traffic for six days in the week must be more than for one day; and yet some who are comparatively indifferent to the former, are sticklers for the latter.*AMS June 22, 1893, page 194.7*

This should be sufficient to settle the question as to the connection of Sunday closing with temperance. There is none whatever. “The whole country is ripe for a national Sunday Closing Bill,” but not by any means for national prohibition seven days in the week. Sunday closing would make but little appreciable difference in the amount of liquor consumed, for the workingmen are as idle on Saturday nights as they are on Sundays, and there is ample time then for them to get rid of their wages, even if they did not lay in a supply of drink for



the next day.*AMS June 22, 1893, page 194.8*

#### NOT A PHYSICAL NECESSITY

We may therefore leave the question of temperance entirely out of our study of the basis of Sunday laws. There are only two other possible grounds on which compulsory Sunday observance may be based, and they are (1) the physical benefit to be derived, and (2) the religious character of the day. We will consider them. But first, again, let us see how much importance is attached to this matter of Sunday observance. The *Christian Commonwealth* of March 20 said:—*AMS June 22, 1893, page 194.9*

If shopkeepers persist in needless Sunday trading, they must be stopped by the strong arm of the law. In Birmingham the nuisance has become so intolerable that a Watch Committee has been formed, and is making a crusade against Sunday trading.... We should prefer Sunday closing to be voluntary, but if this cannot be realized, the only alternative is to make it compulsory.*AMS June 22, 1893, page 194.10*

Take now the idea that Sunday observance is necessary for the physical well-being of people, especially of the workingmen. At the most that can be claimed for a weekly physical rest it is of far less importance than many other things. For instance, it is far more necessary that a man should have a regular amount of sleep in every twenty-four hours. A man may work every day in the week for an indefinite time, if he has sufficient regular daily rest; whereas if he is broken of his rest at night for a few nights, he will be totally unfitted for work. But we never hear of a proposition that laboring men should be compelled by law to sleep seven hours every night, and nobody will ever be foolish enough to advocate such a thing. Laws are not needed to compel people to rest when they are tired; nature will attend to that.*AMS June 22, 1893, page 194.11*

Again, if enforced Sunday rest is only for the physical well-being, then it is most absurd, not to say tyrannical, because all persons do not become weary and in need of rest at the same time. Different kinds of labor induce different degrees of weariness; and to say that all men shall take exactly the same amount of rest, and at the same

time, is as absurd as to say that they shall all eat the same amount of the same kind of food, and at precisely the same time. One man's work does not make another man tired, neither does the fact that a hundred men are working hinder one from resting, and therefore there is no reason why every man shall rest at a given time, simply because a few wish to do so.*AMS June 22, 1893, page 195.1*

But it is often urged that the Government has the right to set apart certain days as holidays. Very true, but that is not what Sunday is desired to be. A holiday is a day on which people are permitted to cease labor if they wish; on Sunday it is desired to force people to cease work whether they want to or not. If a man wishes to dig in his garden on a Bank Holiday, instead of going to the parks, he is at liberty to do so. If there were an attempt to force everybody to stop all kinds of work on a Bank Holiday, there would be such a protest as would put an end to the attempt. Pleasure cannot be forced, and neither can rest.*AMS June 22, 1893, page 195.2*

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## November 2, 1893

“The Lord’s Day” *American Sentinel* 8, 43.

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The beloved disciple had been banished to the isle of Patmos “for the word of God, and for the testimony of Jesus Christ.” Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them. “I was in the Spirit on the Lord’s day, and heard behind me a great voice.” *Revelation 1:10.AMS November 2, 1893, page 340.1*

From this we know that there was a certain day known at that time as the Lord’s day, and that John, as a faithful follower of Christ, observed it. We also know that it the Lord had a special day for His own then, He must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.*AMS November 2, 1893, page 340.2*

In the fifty-eighth chapter of Isaiah we find the Lord’s day mentioned in those words: “If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” *Verses 13, 14.AMS November 2, 1893, page 340.3*

Here the day which the Lord Himself calls, “My holy day,” is “the Sabbath!” Now what day is the Sabbath? The Lord Himself tells us this, also: “Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” *Exodus 20:8-10.AMS November 2, 1893, page 340.4*

It is plain that the Sabbath-the seventh day-is the same day that in Isaiah is called by the Lord, “My holy day.” With these two texts

alone we have found that the Lord's day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions from God, was the seventh day, the Sabbath. Thus, to put the matter into compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord Himself calls it “My holy day.” John was in the Spirit on the Lord's day; therefore John was in the Spirit on the Sabbath day.*AMS November 2, 1893, page 340.5*

We have further evidence. At one time Jesus and His disciples went on the Sabbath day through the corn; and His disciples being hungry began to pluck the ears of corn, and to eat. The Pharisees, who were ever on the watch to find something against Jesus, accused His disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So when they said, “Behold, Thy disciples do that which it is not lawful to do upon the Sabbath day,” they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament.*AMS November 2, 1893, page 340.6*

But Jesus would not allow that His disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, He said, “It is lawful to do well on the Sabbath days.” To the Pharisees He said, in defending His disciples from the false charge of Sabbath-breaking: “If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath day.” *Matthew 12:7, 8. AMS November 2, 1893, page 340.7*

Since it was the seventh day that the Pharisees professed to keep, and which they charged the disciples with breaking, it was of the seventh day that Jesus declared Himself to be the Lord. For “the seventh day is the Sabbath of the Lord thy God.” How did Jesus come to be Lord of the seventh-day Sabbath?—By making it, and setting it apart for man's use. Thus, after the account of the six days of creation, we read:—*AMS November 2, 1893, page 340.8*

“Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.” *Genesis 2:1-3*. The One who created was the One who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things, as we read in *John 1:1-3*; *Colossians 1:12-17*, and many other places. *AMS November 2, 1893, page 340.9*

Christ is the Lord of the seventh-day Sabbath, therefore, by virtue of His being Creator. He says of His people, “I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” *Ezekiel 20:12*. So the Sabbath is a sign that in Christ as Creator we have “wisdom and righteousness and sanctification and redemption.” Consequently the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that He has power to redeem. Hear His words on this point:—*AMS November 2, 1893, page 340.10*

“Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” *Matthew 5:17, 18*. *AMS November 2, 1893, page 340.11*

“And it is easier for heaven and earth to pass, than one tittle of the law to fail.” *Luke 16:17*. *AMS November 2, 1893, page 340.12*

And though the present heaven and earth pass, they will be created new, and the promise is: “For as the new heavens and the new earth, which I will make, shall remain before me saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.” *Isaiah 66:22, 23*. *AMS November 2, 1893, page 340.13*

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